

England. Church of England. [Appendix]

NEW

1478. dd

HIGH-CHURCH

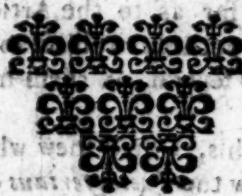
TURN'D

Old Presbyterian

Utrum Horum,

Never a Barrel the better Herring.

1/2



LONDON,

Printed, and Sold by H. Hills, in Black-Fryars,
near the Water-side, 1710.

New High-Church Turn'd Old Presbyterian.

ALl things under the Sun are in a perpetual Flux. The Opinions of Men, as well as the Reigns, in which they are form'd, are daily Changing. Humor, Passion, Prejudice, but above all, Interest gives quite different turns to Mens Thoughts at different times. To Day they shall represent a Doctrine as Damnable, to Morrow necessary to Salvation: The most Express, the most solemn Declarations and Oaths, which, like Cobwebs, they break thro' with Distinctions, can't stop them from running from one Extream to the other.

If any thing had been fix'd, one would have thought it had been the Aversion of *High-Church* to *Presbyterian* Principles, both with relation to Church and State: After they had upon all occasions expos'd them as most Absurd, damn'd them as most Pernicious, one would have imagin'd they could as soon entertain *Jewish*, *Pagan*, or *Mohometan* Principles; But alas, so now the Fates will have it, *High-Church* is turn'd *High-Presbyterian*, and they embrace those very Opinions, practise those very Things they thought so Monstrous and Abominable in others.

§. 1. First, I shall shew the Agreement of these New Allies in Matters relating to Church-Polity; for as to the Articles concerning Faith and Doctrine, *High-Church* had nothing to object to the *Presbyterians*, except it was, that they adher'd to several of them in the Sense of those that made them.

In order to the doing of this, I shall shew what the Constitution of the National Church is, and how the *Presbyterians* disagreed with it, 37. Hen. VIII. c. 17. &c. In the National Church all spiritual Jurisdiction is derived from the King, and he can upon an Appeal Excommunicate, Suspend or Deprive any Bishop or Archbishop; can annul any of their spiritual Censures, and inflict new Ones; can by his Royal Proclamation pardon and restore any Excommunicate, 25 Hen. VIII. c. 19. And he not only names to all the vacant Bishopricks, but the Bishops whom he Authorises to perform the Ceremony of Consecration, &c. are oblig'd as they are commanded, 25 Hen. VIII. c. 20. to confirm the Election; and to invest and consecrate the Elect with all speed and celerity; which if they do not within Twenty Days, they incur a *Premunire*; and also in the 8. Eliz. c. 1. it is declared, That the Queen has supreme and absolute Authority in and about the making and consecrating of Bishops; and that divers Persons by the

Queen's

Queen's Supreme Authority have been Elected, Made, and Consecrated Bishops.

Then as to the Convocation, the Clergy can't meet without the King's Writ; and when met, can't go about any Business without he empowers them; nor can their Resolutions have the Force of a Cannon without the Royal Assent; nor then neither if contrary to the Laws and Customs of the Realm, or to the Prerogative: And their Cannons oblige only the Clergy, whom the King's Injunctions equally bind. 25 Hen. VIII, c. 19.

Thus the Law stands at present, and this is the Supremacy the Clergy have sworn to defend and assist; and consequently without direct Perjury, can't claim any Power but what is deriv'd from the Crown.

On the contrary, the *Presbyterians* maintain'd, That by the Laws of the Gospel, the Magistrate as well as the People were as much subject in all Church Matters to the Jurisdiction of the Clergy, as they were to him in all Temporal Things; and that the Laws which pretended to curb the Power of the Clergy in Church Matters were null and void, as incroaching on the Kingdom of CHRIST, and the Divine Right of his Ministers: But all they got by asserting this Doctrine, tho' they have writ an infinite number of Books in defence of it, was to be called by the Church *Phanatics*; that is, *Enthusiasts and Mad-men*: And our Clergy, from the Reformation down to the Revolution, for the sake of this Doctrine, always joyn'd them with the *Papists*; and call'd *Presbtery* as great a Tyranny as *Popeny*. 12

The higher the Church-men were, the higher they carry'd the Regal Supremacy; it was A. B. Laud and the other Bishops employ'd in drawing up the Form of the Coronation of Charles I. who reviv'd this Prayer (which had been disus'd ever since Hen. VII's time) viz. Give him (the King) * *Peter's Keys of Discipline and Paul's of Doctrine*. And this Form the Clergy were for perpetuating; nay, High Church suppos'd the King the Principle of Church-Unity: and made the Notion of *Schism* to consist in separating from the Church establish'd by Law.

Bishop Parker carry'd the Magistrates Power so high, as to say, *It is but a crude expression (not to say prophane, because it is so common by customary Discourse) to affirm, That Kings are Supreme Governours under CHRIST; they are, and ever were so under God; but so as to be superiour to Christ, as Christ is Head of his Church within their Dominions* [Religion and Loyalty, pag. 28. Part 1.] He gives our Kings as great a Power, as ever Hobbs did: for he says, "In Disputes of a publick concern, private Men are not to be directed by their own Judgment, but by the Commands and Determinations of the publick Conscience. And if there be any sin in the Command, he that imposes it, shall answer for it; and not he, whose whole Duty is to obey [Eccl. Polity, Pag. 308.] And so great an Enemy is he to all *Presbyterian* Notions, that he thinks

it better to tolerate all *Seminaries of Vice and Immorality*, than *Conventicles*. [Pref. to Eccl. Polity.]

Dr. Hicks, in a Sermon preach'd before my Lord Mayor, Jan. 30. 1681-2 charges the *Presbyterians* for holding among other popish and damnable Positions, these following, " 1st, That the King may be excommunicated " by the Ministers. 2^d, That the Church in Ecclesiasticals has a Power to " make Laws without the King. 3^d, That the King has no Power to call " and dissolve Synods. 4th, That the King has no Power to ordain a Fast " or Festival. 5th, That the King has no Power to Silence or Deprive any " Minister; because every Minister, in his Ministerial Capacity, is subject " to none but CHRIST. 6th, That the Oath of Supremacy is destructive of CHRIST's Supremacy. This was the Orthodox cry, and thus the Clergy preach'd every-where till the Revolution.

Had not the contrary Notions been generally thought very ridiculous; nay, appear'd so at first sight, we should never have found them in the *Dissenters Sayings*, writ on purpose by L'Estrange to expose them to the Nation. Under the Head of the Power of the *Kirk*, amongst a great many others to the same purpose, he mentions these Sayings of the *Dissenters*.

" Kings, no less than the rest must obey and yield to the just Authority " of the Ecclesiastical Magistrates. *Pag. 39.*

" The Holy Discipline ought to be set up, and all Princes to submit themselves to the Yoke of it.

" As the Ministers and others of the Ecclesiastical State are subject " to the Magistrate civilly; so ought the Person of the Magistrate " to be subject to the *Kirk* spiritually, and in Ecclesiastical Government. " *Ibid. 42.*

" As Ministers are subject to the Judgment and Punishment of the Magistrate in external things if they offend, so ought the Magistrates to " submit themselves to the Discipline of the *Kirk* if they transgress in " matters of Conscience and Religion.

But now, ever since the Revolution, the Scene is quite alter'd; and *New High-Church*, in Defiance of the *Church of England*, its Laws, Articles, Canons, and the Oath of Supremacy, maintain the very same Doctrine of Independancy, that they so bitterly exclaim'd against in the *Presbyterians*, and carry the Notion of it every whit as high; and Anti-Christ like, exalt themselves above the Magistrate, or *all that call'd G O D*.

Dr. Hicks in a late Discourse (directly contrary to what he had preach'd not many Years before of the popish and damnable Doctrines of the *Presbyterians*) affirms, *That there* are many Truths asserted by the Presbyterians concerning Church-Government; to which, says he, I give my full assent*, and some of these Truths are the very same that L'Estrange has mention'd in ridicule amongst the *Dissenters Sayings*, (*Viz.*) " As the Minister and others of the Ecclesiastical State are subject to the Magistrate

* *Two Treatises*, p. 255, 256.

“ Civilly ; so ought the Person of the Magistrate to be subject to the
 “ Church Spiritually. As Ministers are subject to the Judgment and Pun-
 “ nishment of Magistrates in external things, if they offend ; so ought the
 “ Magistrates to submit themselves to the Discipline of the Church if
 “ they transgress in Matters of Conscience and Religion.

It's no wonder that a Man of these, and such like *Presbyterian* Principles, should affirm, “ That * in this Kingdom many false Unchristian
 “ Maxims, extremely hurtful to the Church, detrimental to the Christian
 “ Religion, are receiv'd for Laws, (*viz.*) That the King is the Supreme Or-
 “ dinary ; That Canons made by the Church Regent or Episcopal Col-
 “ ledge, oblige not Christians in Conscience without or against the King's
 “ consent ; That the King by Act of Parliament may deprive Bishops ;
 “ That he is the last Appeal or Resort of our Church in Spiritual Causes,
 “ and that the Acts of Parliament are Unchristian touching the Election
 “ and Consecration of Bishops, &c.

A Reverend Clergy-man says, The *Act of Supremacy is not an Oath*
 “ of Fidelity to the King ; but of Unfaithfulness to the Church. Ano-
 “ ther very profound Author calls it, as explain'd by the 38. of *Hen. VIII.*
An Extravagant and Impious Notion. [The Doct. of the Church of
 England, Sect. 15.]

The Author of *The Case of the Regale* maintains, “ That it is every²
 “ whit as reasonable for the Church to have the Nomination and Deposing
 “ of Kings, or that the Parliament shou'd not meet or transact any thing
 “ relating to the Civil Government of the Nation without Licence ob-
 “ tain'd from the Bishops, or enact any thing but in the Bishops Name,
 “ and by their Authority, as that the State shou'd have this Power with
 “ Relation to the Church. *Pag.* 11, 12.

A late Reverend Historian says, “ That ‡ the Magistrate has no more
 “ to do to wrest the Bishops Flock out of his Hands, or to draw the People
 “ from their Obedience to their Spiritual Superior, than the Bishop has to
 “ pervert the Subjects from their Allegiance, and grant away parcels of
 “ the Dominions of the Secular Sovereign.

The Famous Author of *The Character of a Low-Church-man*, pag. 29.
 says of the 21st of *Hen. VIII.* c. 19. (on which the King's Power over
 the Convocation, and his Right of receiving Appeals is built) “ That
 “ 'tis sufficiently known how the Church has groaned under the Preroga-
 “ tive-Act, and the best Church-men have ever since complained of it
 “ as a mighty grievance and burden ; and I will say without offence, it was
 a Yoke on the Neck of our Fathers.

Dr. Kennet thinks, he sufficiently exposes his Adversary Dr. Atterbury.

* See the 39 Propositions in the Appendix to the Character of a Primitive Bishop, p. 271.

† Appendix to the Rights of God's Church on Earth.

‡ Collier's Eccles. Hist. p. 89.

* in telling the World, that he says, *This Act is none of the Clergy's Grievances.* And the Author of *The Case of the Regale*, can find no way to vindicate Dr. A. but by saying, *It must pass for a complement*; which he himself did not design to pass upon it when he says, "Here's a Picture of the *Regale*, would put a Man in doubt of his Christianity, and he has not been Christened or has forgot it, who would have the least hesitation or scruple to damn the Act, if taken in this Sense (That the Clergy can't censure Books without the King's License) to the place from whence it came, though there were Ten Thousand other Acts of Parliament pinn'd to the Tail of it. *Ibid.* p. 30.

The Author of *The Wolf stript*, who calls himself in the Title-page, a *High-Church-man*, calls, *The Act of Submission*, or the 25th of Hen. VIII. a *Popish Act*. And says, p. 69, & 73. "Other Acts of Parliament made after the Reformation, were all grounded on this Act of Submission, and inferr'd from it.

Archdeacon Hill says, p. 24, 25. "† As to the second Synodical Submission, and the Statute of the 25th of Hen. VIII. thereupon, as it was violently extorted from the Clergy, and unfairly represented in the Preamble to the Statute, so it contains no Point of Christian Doctrine, and consequently is of no doctrinal force against the Powers Hierarchical, and therefore our (the Clergies) continuance in and under that Submission, is not to be attributed to any Principle of Conscience, but either to prudent Patience, or cowardly Fear.

He says in another place, *Munic. Eccl.* pag. 122, "Can a Claim of an oppressive Supremacy, be deemed a glorious Jewel in a Christian Crown, which if exercised must forfeit the King's Salvation? And is it not a dangerous complaisance in Priests to plead for such an Ambition, as may end in the ruine of the Church, the Priesthood, and the Soul of the Prince? *Ib.* p. 119. We only (the Clergy) are the poor, tame, drowsy, disperied Body, that are in love with our own Fetters: and this is the only scandalous part of our Passive Obedience, to be not only silent but content with the Occupation of our Powers, which are not forfeitable to any worldly Power whatever: *Ib.* p. 121. There's a common slavery on the Hierarchical Powers, and the not defending the Divine Right of Synods, will be the utter extirpation of all Religion out of the World, and thereby an extirpation of the Priesthood; which it seems he thinks a greater Mischief of the two. [*Preface in Defence of Munic.*]

Dr. Atterbury has sufficiently shewn his Approbation of this Archdeacon's Doctrine, when he says, *He is a Learned Adversary indeed, who has taken Dr. Wake to Task upon the general Principles of Church-Government and Discipline.* [*Pref. to the Rights of the Convocation, pag. 2.*]

I shall conclude this Head, by taking notice, that the High-flying Clergy, have universally left out of their Prayer before their Sermons,

* *Eccl. Syn. pag. 83. Pref. p. 10.*

† *Answer to the Rights, p. 2.*

these Words, viz. *Under Thee and thy Christ, over all Persons, and all Causes, as well Ecclesiastical as Civil, Supreme Moderator and Governor.* Which sufficiently shews what Opinion they have of the Legal Supremacy, and that these Sentiments are not confin'd to a few crack-brain'd Scriblers, such as above-mention'd.

§ 2. The *Old Presbyterians*, as may be seen by all their Apologies, us'd to complain of the great need of a farther Reformation in the National Church. On the other side, the *High Church-men* from the Reformation to the late Revolution, endeavour'd to prove, That the *Church of England* was the best constituted, and most finished Church in the World, and cou'd only be made less perfect for every alteration that Men cou'd invent, and at last did in a Convocation in 1689. held on purpose * *to come to a temper with the Dissenters*, protest against making any alterations whatever. Indeed nothing was so much ridicul'd by *Old High-Church* as the *Presbyterian Zeal for a farther Reformation*, and their sense was fully express'd in the celebrated *Hudibras's* Character of them,

*A Sect whose chief Devotion lies
In odd perverse Antipathies;
In falling out with that or this,
And finding something still amiss:
More peevish, cross, and splenetick,
Than Dog distract or Monkey sick:
As if Religion was intended
For nothing else but to be mended.*

But now our present *High-Church* is as peevish, cross and splenetick as ever the *Old Presbyterians* were. There is hardly a Book publish'd by them but is full of complaints of our *unchristian Laws* relating to the Church.

The Author of a late Dialogue says, [*Dialogue between Demas and Hierarchas*] "The generality of the Clergy, not only seeing in Theory, but feeling by Experience the great Inconvenience of the Laws made counter to the Liberties of the Church, have of late express'd their desire of their repeal or emendation.—Hence our Enemies perceiving our general dissatisfaction, &c. have mustered up all their Forces, and sharpened all the Weapons of *Dissenters, Socinians, Deists, Atheists*, to the Crucifixion of CHRIST and his Church,

The celebrated Author of the *Case of the Regale* says, *That in Sweden, they pray not only for the Church in general, but for the Clergy before the King, pag. 28. Thus it is in the Greek Liturgy and all others except ours. But the King in our Liturgy is thrust in between the Church and the Bishops upon the Notion, I suppose of his being Head of the Church, and the whole Royal Family are drawn in after him as being Heads in reversion. We improve! And seem to take care in the first place of our Bodies before our Souls; and for this World, more than for Eternity: But they retain*

* Bps. Address to K. James II's time.

the Primitive Form in Sweden : They Reform not backwards. Which Words cannot be parallel'd out of the Writings of Pryn, Basswick and Burton; and had the Author liv'd in Archbishop Laud's Reign he would have undergone their Fate, and lost his Ears for this Invektive against the Liturgy of the Church of England.

Tho' I cannot take notice of all the reforming Whimfies of particular *High-Church-men*, yet I must not omit some of such a Dictator as Dr. Hicks, who for the more Modish and Polite receiving of the Lord's-Supper, is for introducing * a Side-board or Buffet to put the Elements on before they are plac'd on the Communion-Table. He is for † altering the disposition of some of the Prayers in the Communion Service; and he wishes that some other Prayers might, by addition or alteration, be appointed, which the Priest alone should put up for the People. Ib. 240.

He is for reviving the old Popish Doctrine of Prayers for the Dead [Two Treatises, p. 291.]

He would have the Convocation forbid Men and Women to go to Church in the same Dresses as they go to Plays and Balls Ib. 93. And adds, Our Congregations would then appear so Venerable in the Eyes of our Adversaries that they, instead of reproaching them with too much cause, would report, That God was in them, and among them of a truth: As if nothing in the Church ought to be well dress'd but the Altar and the Buffet.

He is for introducing ‡ a greater number of Clergy and Bishops into the National Church, and for adding an Office to our Liturgy for reconciling Penitents; and concludes these Projects with this Fanatical Prayer, That God would pour out a Spirit of Reformation upon the Priests, the Princes, and People of this Land, that they may amend whatever is amiss in the Church.

But I need say no more on this Head, since the Address of the late Convocation to the Queen, That whatever may be wanting to restore our Church to its due Rights and Privileges, your Majesty may have the Glory of doing, and securing it to Posterity, shews how much the Spirit of Reformation prevails.

§. 3. These New High-Church Phanaticks exceed the Old ones in exalting themselves, their Authority and Dignity: and to this end, Dr. Hicks in his Two Treatises, has pick'd up a great many Sayings of Old Priests, more absurd than any father'd on the Dissenters: Some of which are, p. 186. That the Spiritual Government is much more excellent than the Civil, as Heaven is than Earth; yea, much more so. p. 208, 209. "The Spiritual Archons are more excellent than the Temporal; even as much more excellent than these are than Boys:—There is the like difference between these Two Powers, as between little Boys acting the Parts of Magistrates, and Magistrates themselves.

"The Episcopal Honour and sublime Dignity, can't be equal'd by the Glory of Kings, and the Diadems of Princes; the Comparison would

* Preface to Two Treatises, p. 53, 54, 55. † Ibid. 239. ‡ Preface to Letters between him and a Popish Priest.

" debase it as much, as if you compar'd the Glitterings and Splendor of
 " Gold to Lead; for Kings and Princes humble themselves at the Knees of
 " Bishops, because they are defended by their Prayers. Thou may'st see the
 " Necks of Kings and Princes bow'd down to the Knees of Bishops, and
 " kissing their Right Hands, as thinking themselves guarded with their
 " Prayers. Pref. 119.

" To the Emperors are committed Things here; but Heavenly Things
 " are committed to me. When I say to me, I speak of my self as a
 " Priest, p. 204. To the Emperor are committed Bodies, to the Priests
 " Souls; he remits Temporal Mults, the Priest remits Sins; he uses Flesh-
 " ly Weapons, the Priest Spiritual; he makes War with the Barbarians, I
 " make War with the Devils; Greater is this Principality, and therefore
 " the Emperor (which is always the burden of the Song,) submits his Head
 " to the Hand of the Priest. The Emperor has only the Administration
 " of Earthly Things; but the Throne of the High Priest is plac'd in
 " Heaven, and he has Power there: Heaven receives the Power of judg-
 " ing from Earth. p. 210.

" He who makes himself Judge of the Bishop, p. 214. makes himself
 " Judge of GOD; Let the Bishop be honour'd among you as GOD!
 " p. 201. And with good reason, if he has Power, as the Author he quotes
 " says he has; " Not only to Judge when we are Clean; p. 118. but to
 " put away our Uncleanness; and as Lord, forgives not the Debts of
 " Money, but Debts of Sins, p. 209. This, tho' his Author applies to the
 " Apostles, yet Dr. Hicks will have to belong to Bishops, as the Spiritual
 " Archons and Consuls of the Church. 12

As the Dr. has a great number of choice Sayings to prove how much
 more honourable Priests are than Kings; so he has some to shew they ought
 to have a greater Revenue; as for Instance, " If they administer so ma-
 " ny things to a King, who administers Peace and War for Bodily Safety.
 " how ought they not to administer more liberally to him, who administers
 " the Priesthood toward GOD, secures both Body and Soul by his Pray-
 " ers? p. 201. But a Priest is not only to have more Honour, and a
 greater Civil List than a King, but it is a greater Crime to oppose him than
 it is to oppose the King; for he says, *As the Priesthood is more excellent*
than the Kingly Office, so is he worthy of greater Punishment who dares
move his Eye against it. Ibid.

The Author of the *Case of the Regale*, does not come behind Dr. Hicks.
 in talking ridiculously of the Profound Reverence that's due to a Priest.
 He is against a Layman having two Chaplains, *because no Man can serve*
two Masters; p. 191. nor is he to say my Chaplains, otherwise than as
 he says, *My King or my God.* [182. Ed. 2.] And he makes it to be one of
 our Modern Improvements, That Dukes who only have Parents of Honour
 from Earthly Kings, should be more estimable and of higher Dignity than
 those who have CHRIST's Commission. [221. Ed. 2.] And that the
 Office ascrib'd to Kings and Queens was an Office of Servitude. p. 26. That
 the King is (the Church's) Nurses Husband, whose Office it is to carry the
 Child (Church) on his Shoulders, &c. And that Kings and Queens are to
 bow

bow down to (the Priest) with their Face towards the Earth, and lick up the dust of thy Feet. This happy Thought in all likelihood he stole from the *Dissenters Sayings*, where are these Words, *Princes must remember to subject themselves to the Church, and to submit their Scepters, to throw down their Crowns before the Church, yea to lick the dust of the Feet of the Church*, pag. 42.

This I think is sufficient to shew, That *New High-Church* equals the *Old Presbyterians* in their claiming an uncontrollable Power, and Anti-Christ like in exalting themselves above *all that's call'd God*, and in condemning the Constitution of the National Church, and pleading for its further Reformation. And now I shall conclude this Head with observing, That as among the Heathen, their great Ladies, to cover themselves from that Shame and Reproach which their unlawful Pleasures would have brought on them, did frequently lay their Bastards to their Gods, and thereby got the greatest Honour for what deserv'd the highest Disgrace; so in imitation of this laudable Custom, *High-Church*, to free themselves from that Contempt and Infamy, which their unsatiable Lust of Dominion would have brought on them, have not scrupl'd to father their spurious Issue on G O D himself: but herein the Strumpets differ'd, That the former's unlawful conception generally produc'd Heroes, but the latter only Monsters. Instead of a *Hercules* a *Romulus*, &c. worthy of a descent from Heaven; the *High Church* Progeny may be suppos'd to have risen from the Infernal Regions; for to what else can we impute so strange a Production, as a Body Politick with two Heads, perpetually Teeming with new Absurdities, which have caus'd more mischief than the many headed Hydra, or all the other Monsters those Heroes destroy'd.

§. 4. The next Point we are to consider wherein *High-Church* has clos'd with the *Presbyterians*, is the Parity of Presbyters with Bishops in the supreme Acts of Legislation; a Claim which destroys all essential difference between Bishops and Presbyters.

The *Presbyterians* do not deny but that there may be a difference between Presbyters; as that some may be Chairmen or Presidents of their Assemblies; some may be Rectors of Parishes, others their Curates; some may be entrusted with Jurisdiction, and even Ordination, and others not. But what they deny, is, That G O D has plac'd the Supreme or Legislative Power in Bishops; and consequently, that they are not an Order superior to Presbyters; and this must be so, if Presbyters have an equal and co-ordinate Power with Bishops in Legislation; because as that is the Supreme Power, so all other, is only putting the Will of the Legislators in execution; and consequently, what share soever of this inferior Power the Bishops have, they must derive it from the Legislature, compos'd of Presbyters as well as Bishops, and must act as their Ministers.

Now nothing can be plainer, than that the Presbyters in the Lower-House of Convocation, claim in their late Disputes a Co-ordinate Power with the Bishops in the Upper House; viz. a full Power and Authority of Acting within themselves, without depending on the commands and directions of a superior House; to chuse their own time of Meeting; Sit as

long,

long, and as often as they please; Adjourn themselves by their own Authority, and by no other; begin what Business they please, and not only to choose their own Committees, but when they please refuse to choose Committees by the Authority of any other Person or House; excuse Absence, receive Proxies, judge of Elections, Censure their own Members, and do all other Acts, which use to be done by the sole Authority of a House, which is its own Master and Judge. And that this equal and co-ordinate Power in the Supreme Acts of Legislation, is what they claim, none who are acquainted with their Books, can be ignorant of.

In pursuance of this noble Scheme, many of the Non-juring Clergy, under the direction of Dr. Hicks, design upon the decess of the depriv'd Bishops, rather than return to the Bosom of the Church of England, to keep up their Church, and continue its Succession by Presbyters; as may be seen by a late Book intituled, *The Character of a Primitive Bishop*.

§. 5. *Old High-Church*, treated their Bishops with a profound Respect; and instead of claiming a *Presbyterian* Parity, pretended only to act as their Curates; But *New High Church* Copy exactly after the *Old Presbyterians*, in scandalous Reflections on the Bishops; and this Humour so far prevails, that one can hardly pass for a true Church-man with them, who does not come into it. If their Malice had not blinded them, they would not censure the Bishops for exalting their Episcopal Power too high, and ording it over their Presbyters, and having no manner of regard to their Rights; and yet at the same time represent them as such Enemies to all Episcopal Power, as that the only thing they like belonging to their Sees, is their Revenues. The Famous Author of the Address to the Clergy of the Church of England says, pag. 10. *That it was expected that some of the Rt. R—d should offer themselves to assist in their Pontificalibus at the opening of the new Church in the Hay-market.* And a Reverend High-Church-man says (speaking in the name of a third Person) that A. B. Tillotson was an Atheist, tho' the * *gravest that ever was.* And the Character he gives of another eminent Bishop (who has done so much Honour to the Reformation, and upon all occasions signaliz'd himself in defence of our Religious and Civil Liberties) is, *That he is a shameless Writer, whom an impenitent Conscience hath harden'd against the confusion of remorse and blushing, and made one of the greatest examples of Impudence that e'er dishonour'd the Lawn sleeves.* And another says, of all the Bishops, *That they are all out of the Church,* lb. p. 6. — And *That the Prayers of such Bishops † are Sins, and their Sacraments Sacrilege.*

§. 6. The *Old Presbyterians* were zealous for a strict observance of the Lord's Day, which they call'd the *Sabbath*, and against the Acting of Plays; insomuch, that one of their Number, Mr. Prynne, wrote a Book of a 1000 pages in 4to, full of Quotations from the Fathers, to prove the unlawfulness of all kind of Plays: And *High-Church*, at that time, endeavour'd to oppose that religious Torrent, by publishing a pious Book

* *Some Discourses upon Dr. Burnet and Dr. Tillotson*, p. 40.

† *Character of a Primitive Bishop*, p. 274.

of Sports, and obliging all Ministers to read the King's * Declaration for Sports on the Lord's-Day, and prosecuted Mr. Pryn for his Book, condemning it † to be burnt by the Hang-man, adjudging the Author to be forever incapable of his Profession of the Law, condemning him to stand twice in the Pillory, and each time to lose an Ear, Fining him 5000 pound to the King; and lastly, condemning him to perpetual Imprisonment, &c.

But the present High-Church in contradiction to Old High-Church, is so far gone in Presbytery, that they do their utmost endeavour to prevent Sports upon Week-Days. Not only ** Bartholomew-Fair, May-Fair, and the Two Play-Houses have been attack'd by them, but they are now become so Grave and Solemn, that they cannot bear with the Play-House Musick (tho' they could allow of all kind of Musick in Churches) and it is pleasant to hear after what manner Mr. Collier objects against it; says he, *The Tunes in the Play-House are generally airy, lb. 278. they are contriv'd on purpose to excite a sportive Humour, spread a gaiety upon the Spirits, to banish all gravity and scruple, and lay thinking and reflection asleep, lb. 279. And again, That Musick is almost as dangerous as Gun-powder.*

Dr. Hicks is grown so Fanatical, That he is for abridging the Clergy of several innocent Sports and Liberties; †† Nay, he descends even into Quakerism, by denying them the use of Powder in their Periwigs, says he, *Is it not grievous to bear it said in scorn, That we have a well powder'd Clergy [2 Treatises p. 132.] Alas Sir, do these Men think to convert Souls? Or can they imagine, that the People think, that they themselves really believe what they preach, when their compliance with Vanities in themselves and nearest Relations is so great, that they look more like the vainest of Lay-men than Priests?*

From all which one may reasonably infer, That if High-Church continues to be on the present Foot, that is, ceases to have a Power to Domineer over the rest of the Kingdom, we shall soon see it grow still more Fanatical; we shall see the High-Church Priests assert the Jus Divinum of broad-brim'd Hatts, crop'd Hair, white Caps, long Beards; and in fine, with hypocritical Looks and Voices, with Eyes distorted by frequent looking up to Heaven, appear as dismal and solemn as it is possible for their Spleen and Melancholy at so many Disappointments, as they have received of late, to make 'em.

§. 7. It is not less unaccountable, That our modern High-Church-men should fall in with the Old Presbyterians, and other whimsical Sects of those Times in the Enthusiastical Assertion, That Dominion is founded in Grace; which is so much the more extraordinary, not only because they never before pretended to any such thing as Grace, but have formerly condemn'd this Opinion in the 18th Article of their Decree at Oxford, Anno 1683. as a Doctrine damnable, seditious, destructive of Government, and Human Society.

* Rushworth, vol. 2. p. 469. † p. 221, 222. ** Collier against the Stage. †† Preface to 3. Treatises.

If therefore they should be found chargeable with the Doctrine, they must be also chargeable with these their own pernicious Consequences deducible from it; and that they are so, will sufficiently appear, if we consider what is meant by these Words *Dominion* and *Grace*.

By *Dominion*, is well known to be understood the exercise and discharge of all Offices Civil, Military and Ecclesiastical : That is, the whole Power of governing the Kingdom, both in the Legislative and Executive Capacities. By Men of *Grace*, 'tis evident, the *Presbyterians* meant, and all Parties must mean themselves as the only Orthodox, the Favourites of Heaven, and alone capable of the Grace of G O D, esteeming all others to be Hereticks or Schismatics, who are out of the Pale of the Church, or the ordinary way of Salvation.

Now that *High-Church* is in this respect also turn'd Phanatick, is obvious to the whole Nation, who cannot forget with *what flaming Zeal, with what earnest and affectionate Struggles, with what fervent Prayers and Intreaties, with what obstinate Watchings and Fastings, with what passionate Sollicitations and never-ceasing Drudgery, not in season, but out of season*, they more than once attempted to exclude from all Employments, such who were not able to come up to the strict Rules and Discipline of Holy Mother-Church; which in the Phanatical Cant, is the same as *Dominion is founded in Grace*. And this Phanaticism was carry'd so far by *High-Church* Enthusiasts in former Reigns, that People were not permitted to sell Ale or Brandy, till qualify'd at their Altars.

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If the Reader shou'd be desirous to know who are these *Babes of Grace*, who are peculiarly distinguish'd for their Piety, Charity, Humility, Sincerity, and other shining Qualities which render them as Stars of the first Magnitude, among the bright Hierarchical Order of *High-Church*, he may be furnish'd with an ample List of them out of *The Memorial of the Church of England*.

These are the Meek Saints, that were to inherit the Earth : They were only to have dispos'd of all the Offices, Persons and Estates of the Kingdom, at their Will and Pleasure : Thus was the *Dominion of High-Church to be founded in Grace*. Then according to their usual way of perverting of Scripture, we should have been told, That the *Righteous were to wash their Feet in the blood of the Wicked*, Ps. 58. 10. That *with a two-edged Sword in their Hands they were to execute Vengeance upon the Heathen, and Punishment upon the People*, Psal. 149. Thus the Mountains should have become Plains, while the Saints were erecting their Glorious Fabrick, and brought forth the Head-stone thereof (*viz.* the Pretender) with shoutings, crying, *Grace, Grace unto it*, Zach. 4. 7.

§. 8. Another Imputation *High-Church* labour'd to fix upon the *Presbyterians*, *viz.* That they were Common-wealth's Men, Enemies to Monarchy, and the Divine Right of Kings; representing all Attempts, tho' in Parliament, for restraining the Prerogative, or the exorbitant Power of the Court, as designs to introduce a Republican Government, and bring the King of England to the Condition of the Duke of Venice.

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But sure *High-Church* at last will own themselves Converts in this Point too, rather than renounce the Share they have often laid claim to, in promoting and universally approving those Laws design'd for the Regulation of our Constitution, and bridling the excess of a Court, particularly the Bills for Regulating Tryals in High-Treason, for Tryennial Parliaments; the Act for enquiring into the *Irish* Forfeitures; the Bill of Resumption; the several Laws for excluding Places out of the *House of Commons*, some of which were tack'd to Money Bills; the Act for Disbanding the Army, and the Limitations upon the Crown in the Act of Succession.

High Church once thought it a *Presbyterian* Position to assert, That the King's Person might be oppos'd by his Authority, and yet we have seen them the only Advocates for a Regency, which is employing his Prerogative, Fleets, Armies, and Treasure to keep him out of his Kingdom, and shoot Powder and Shot at him if he presum'd to enter it.

High Church once esteem'd the Executive Power, an inseparable Branch of the Crown; yet have since thought it necessary that the House of Commons shou'd name Commissioners of Accounts; Commissioners for enquiring into the *Irish* Forfeitures dispos'd on by the Crown, Trustees to sell them, and other Commissioners to state the Debentures of the Army; have applauded their Proceedings when they gave back a great part of the resum'd Lands by Act of Parliament, and Sums of Money, and Rewards to private Men for publick Services, when they order'd the Attorney General to stop the Prosecution against *Kidd* by their own Authority; Voted it Criminal for any Person to pass, or to be concern'd in passing Grants by Order of the King of the Crown-Lands; when they imprison'd the *Kentish* Petitioners, and the Council; and others in the *Alesbury* Case, and Address'd the King to remove the Impeach'd Lords from his Person and all Employments, before Conviction of any Crime.

Far be it from my Design to Censure any Proceedings of that Venerable Assembly, who ought to guide their Actions by the Publick Good alone, and alone know their own Powers, and are alone Judges of their own Privileges; but I think it is obvious in these, as well as other Times, they acted by Rules superior to the little Chican of *High Church* Notions in former Reigns, and have had the good fortune to meet their Approbation in this and the last.

High Church once thought it a great Invasion upon the Prerogative and the Privileges of the House of Lords, for the Commons to Tack the *Habeas Corpus* Bill (so necessary to the Liberty of every Man in England) to a Supply; and yet have since thought it just and necessary to Tack a Bill for supporting only a Faction to a Land-Tax, which if it had succeeded, must have oblig'd the Queen and Lords against their Judgment and Conscience to have pass'd it, or have given up all to *France*; by which Instances it appears, that *High Church* can be as free with the Prerogative upon occasion, as those they call Common-wealths Men; and therefore, 'tis incorrigible Impudence in them to appropriate Monarchical Principles to themselves, and call all others Republicans, even when they are defending the Monarchy.

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High-Church, not only charg'd the *Presbyterians* with Incroachments upon the Crown by Legal and Parliamentary Methods, but by Violence, Tumults, and Rebellions; insomuch, that it became a common Proverb amongst them, *viz. Shew me a Presbyterian, and I shall see a Rebel*. At the same time nauseously applauding their own Loyalty, and making *Passive-Obedience* the Characteristick of the *Church of England*. Which slavish Doctrine was carr'd higher by the Clergy, than ever was claim'd by the most Despotick Eastern Government, *viz. Oxford Decrees*, pass'd in Convocation 1683.

But the Event has shewn, that their Loyalty was not mistaken, when compar'd to a Dog's wagging his Tail with his Head in the Porridge-pot. For no sooner did King *James* touch them with his little Finger, then they roar'd so loud as to be heard to *Holland*, and whether they have any reason since to insult the *Presbyterians* on that Score, will appear by the following Particulars.

1. The *Presbyterians* in Scotland, took up Arms against *K. Charles I.* for imposing by his own Authority a Book of Canons and a Liturgy compos'd by Archbishop *Laud*, the Bishops of *London* and *Norwich*, without the consent or Knowledge of their Assembly, or any Convocation of their Clergy.

High-Church rose in Arms against the late King *James* for erecting the Ecclesiastical Commission, suspending by it the Bishop of *London* and Dr. *Sharp*, the present Archbishop of *York*, for imprisoning the Petitioning Bishops, and turning out the Fellows of *Magdalen College*.

2. The *Presbyterians* implor'd the Protection and Assistance of the French King. [Vide *Russ.* 2. 1037.]

High-Church joyn'd in inviting over the Prince of *Orange*; and this Expedition was then so universally approv'd by them, that even Dr. *Hicks's* Name was in the best of Divines sent over to the Prince, who desir'd his Assistance. [Bishop of *Salom's Vindication*, p. 57.]

3. The *Presbyterians* entered into the Solemn League and Covenant for the mutual Defence of their Religion and Liberties.

High-Church, in the Year 1688, Sign'd the Voluntary Association to stand by the Prince of *Orange* with Lives and Fortunes; and 'tis remarkable, that Dr. *Jane* was the first who sign'd it in *Oxford*, tho' he drew up the *Oxford Degree*, in which one of the condemn'd Positions is, That it's lawful for the Subjects without the leave of the Supreme Magistrate, to enter into any Leagues, Covenants and Associations for Defence of themselves or Religion. But to do this Gentleman Justice, when the Association became a Law, he chose rather to lose his Regius Professorship than sign it.

4. The *Scotch* form'd themselves into a Method of Government, erected several Tables wherein Deputies sat, for the Nobility, Clergy and Commons, and chose a Council to carry on their Affairs.

High-Church join'd in inviting the Prince of *Orange* up to *London*, in addressing him to take the Government upon him, and to issue out Circular

cular Letters to Summon a Convention, tho' afterwards when he was King of England, Archbishop *Sancreft*, and other *High-Church* Champions, who concurred in all these Actions, refused to obey or own him.

5. The *Presbyterians*, to invite the Sectaries to their assistance, pretended to be zealous for Liberty of Conscience; but when they had establish'd their own Church-Government, were as violent Persecutors as the Prelates before them.

High-Church, to hinder the Dissenters from joining with King *James*, [Vide the *Bishops Address to K. James*] made them believe they would come into a legal Establishment of Liberty of Conscience; but the constant Proceedings of the Convocation, the Zeal for the Occasional Conformity-bill, and all the Actions, as well as Discourses of *High-Church* ever since the Revolution, evidently shew, they meant nothing less.

6. The *Presbyterians* brought the King's Head to the Block, and then protested against taking away either his Life or Crown.

High-Church, help'd to drive King *James* out of his Kingdom, and then oppos'd his Abdication, the promotion of King *William* and Queen *Mary*, and consequently of her present Majesty to the Crown; and the Acts of Recognition, Association and Abjuration to secure it upon their Heads.

7. The *Presbyterians*, when they could not get an uncontrollable Dominion to tyrannize as they pleased, and to persecute every Body else, set it about, and call'd in *Charles* the Second.

And whether *High-Church* for the same Reasons have not always design'd, and often attempted to bring in *James* the Second or his pretended Son, must appear from the whole tenour of their Actions since. Witness the Blasphemous Address to the French King, publish'd in a Book call'd, *The Modest Enquiry*. The Bishop of *Ely's* Letter publish'd in the Lord *Preston's* Tryal, wherein he answers to King *James* for his elder Brother and the rest of the Family, and acquaints him, p. 53. That his Interest increases in England; witness the Assassination-Plot (wherein all that died were either Papists or *High-Church-men*) their constant Opposition in the last Reign to all the Methods which would carry on the War effectually, and put down the Power of France; their strict and close Union with the Papists and profest *Jacobites*, their inveterate Hatred to all who act upon Revolution-Principles, even when they joyn with them and pretend to act upon the same, upbraiding the *New Whiggs* (as they call them) for not acting like the Old Ones, and the Old Ones with designing a Common-wealth.

In short, If villifying the Memory of the late King, rejoicing at our Misfortunes, crying up the French, railing at the Dutch, *Jacobite* Conventicles, *de facto* or *de jure* Distinctions, Seditious Sermons, Treason-Clubs, drinking a Health to *Sorrel*, absolving Traytors at the Gallows, the Memorial of the Church, reviling the Queen, libelling the Ministry and sawcy Invectives against the Bishops, are sufficient Indications of a Disposition to Rebellion, *High-Church* must shake Hands with the Old *Presbyterians*, and leave the Article of *Passive Obedience* out of their Creed.